101 Only an old knowledgeable Bororo chief and his wife are still living there, and we moved there to work with them.

114 The village of Pobojari was built in the traditional circular shape, with the men's house in the center and nine [162] houses around it. In one year of residence there we counted a total of 99 people in the village (of whom 13 were children) [163] with roughly 50 people there at any one time. Eight people 165 died, and there was one birth. The majority of the adult 733 population were alcoholics and suffered from various kinds 164 of respiratory diseases. We were able to gather considerable data watching funeral ceremonies, but after the first few deaths these ceremonies became an obstacle to our work because our informants were involved so much of the time performing ceremonial duties. As a result the situation in the village was quite depressing and the working conditions were at times difficult. The days were often spent waiting for an inform- 114 ant to sober up. The situation sharply contrasted with re- 178 ports of previous researchers which depicted the Bororo as a happy and easygoing people always ready to laugh. But the [224] economic conditions had changed. Game was practically non- 226 existent, and great time and effort were required to catch 167 fish in waters that had become muddy as a result of agricultural changes introduced by the Brazilian settlers.

114 The land surrounding our village had already been allot- 167 ted to Brazilian farmers, and only our presence there kept 177 the settlers from forcing the Bororo to move away. "Americans" are considered powerful people, and besides everybody

114 knew that soon we would have to leave. The Bororo begged for
167 food on the surrounding farms, and when drunk they would talk
177 about the land that had been stolen from them. Everyone was
[82] afraid that when he died there would not be enough Bororo
114 left to properly carry out the funeral ceremonies. In our year of residence there only three times did we hear loud laughter resounding through the village; we still remember it.

121 I did not go among the Bororo for the purpose of studying their kinship system and social organization. In my grant proposal to the National Science Foundation, I wrote that I intended to study Bororo mythology and religious ideas. The extensive work done by the Salesian missionaries and Lévi-Strauss seemed to justify my belief that the Bororo social structure had been well researched and did not need yet another interpretation. However, I did want to make a semantic analysis of their kinship system. Being Lounsbury's student, I wanted to meet Lévi-Strauss' challenge,

> The fact that his [Lounsbury's] analytical procedure could have resulted in a thorough reinterpretation of a system, such as that of the Iroquois, we believed we knew so well, should contribute new insights that may help us to understand similarly difficult systems from other parts of the world. I instance that of the South American Bororo which raises problems of a similar nature. (Levi-Strauss 1965:13-14)

I thought that this challenge could be met somehow in my leisure time while I concentrated on learning the language and recording and analyzing Bororo myths.

121 Things went differently, however. I did start my field
114 work by recording myths and observing ceremonies, but soon I

114 /112/ The Eastern Bororo have already been described in such detail by Karl von den Steinen and by Padre Antonio Colbacchini that only a few particulars were still left for investigation, especially in what touches on the problems of individual and social life and of cultural change.

131 175 In the middle of the last century the hunting territory of these Indians extented from the Rio Paraguay up to near the city of Goyaz and from the Rio das Mortes up to near Miranda, therefore from about 50° 30' to 57° 30' west longitude and [648] [181] from about 15° to 20° south latitude. It has been believed up to now that the Bororo did not go so far south; but the Tereno who live in the environs of Miranda told me that in past times the hordes of Bororo had frequently come to their aldeias, not making war on them, however, because, as the old Tereno chief Nalikí said, in order to explain this inclination toward peace: "Bororo is very savage and does not stay."

22 [241] But the Bororo were not by any means just a wandering people. They spent only three months of the year, more or less, on large hunting expeditions. The rest of the /113/ time they settled down, planted maize, which they had known from a long time ago, gathered wild fruits, hunted and fished in the environs of their aldeias.

648 167 It is thus, more or less, still today. Only their territory is reduced. In the east, west, and south, they were driven back by the whites, and in the north they had to flee from Indians still unknown, to whom the Bororo give the name of Kayamo.

797 131 In fear of all their neighbors, the Bororo came, more than thirty years ago, to the Salesian missions, which were at that time established on the old road between Cuyabá and the Rio Araguaya. From this road, in other times infested by them, therefore from about 15° 30' south latitude, their present territory extends to about 17° south latitude and from about 53° to about 55° 30' west longitude.

The two principal missions of the Salesians among the Bororo are presently the São José colony on the Rio Sangradouro, tributary of the Rio das Mortes, which the people simply call